With the Han great changes occurred. Unlike the Ch'in, a sim* plicity and severity of decoration and of outline were often seen. A tendency was displayed to return to the styles of the Chou— as was to be expected from the revival and study of ancient lit- erature. At the same time much more of movement entered and of the attempt to portray life and the forms of animals and men as they really are. Surviving stone sculptures depict battles and scenes at court, hunting, processions, and animals, men, and gods in groups or singly, with a naturalness and a freedom of action which are in striking contrast with the work of artists of preceding centuries and which still help to make vivid the life and the mythology of the age. A similar naturalness and delight in action are seen in the figures on bronzes and jades and in terra cotta funerary figurines. Marked development was registered in ceram- ics, both plain and glazed. A few examples of the lacquer ware of the dynasty survive. Painting and its closely allied art, callig- raphy, were represented. We begin to get some clear ideas of architecture, partly from contemporary terra cotta models, partly from sculptures on the walls of tombs, and partly from a few extant examples, such as walls and forts on the Western frontiers. Some of the artistic developments and innovations of the Han can be proved to have been due to stimulus from the outside. Certain Han *motijs,* for example, are similar to those in the Cen- tral and Western Asia and in the Europe of the time. What are known as Scytho-Sarrnatian influences were present. Part of the Han artistic novelty, however, was probably due to that new burst of life and that prosperity which characterized so much of the China tinder the Han.

In the period of disunion and civil strife which intervened between the Han and the Sui art by no means disappeared. No sudden break occurred and it is often difficult to know whether to assign surviving objects to the Han or to the immediately post-Han centuries. However, modifications and innovations were made. In the states ruled by the barbarians from the North and West it was to be expected that new influences would be at work. Buddhism especially brought with it much that was revolutionary. With Buddhism came many buddhas and bodhisattvas and new gods. With it, too, entered vivid ideas of the future life, of heavens and hells, and many stories of the worthies of the faith which in-